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Must Remain in
Transcription Room

M 2085

Saturday, December 18, 1971

Sunday, December 19, 1971

MUSIC/LUNCH

MUSIC

MR. NYLAND: So, because we have decided not to have any particular kind of a Christmas meeting or New Years' Eve, this is the last meeting of this year. It's for that reason that I suggested that you listen to two meetings which we had in --on the West Coast; and you listened to Thursday which was a San Francisco meeting, and Friday - that is, last night - to a meeting at the Land. The two go together; and perhaps I would like to explain a little more about it. They are condensed in many different ways, different subjects, some only touched upon; but the accent in the first meeting - that was for a fairly large group, and it was what we call a Group III in San Francisco. Many people came, many new people; curiosity, having heard a little bit about Gurdjieff, and perhaps going home without knowing very much about him. Although quite logically I mentioned his name many times and also referred a little bit in the background to what is needed for Work on oneself. And although it gave, perhaps, a

general idea of what life is, or outer world life is, and the different approaches that one can have towards trying to understand life on this Earth, it was necessary for the group there to have another meeting of a different kind of an, let's call it, importance. That was the next day, or the next meeting at the Land. It was a little bit more, you can call it, intimate. We talked then about how to talk about Work and what Work really meant. And there are two different aspects, and they both have to be combined, because otherwise there is no particular unity.

You see, when one talks about outer life, one talks about interests which different people have when they live , and not knowing very much about that what might be kind of possibilities of the future, and not knowing what that future then might bring and to what extent they are involved in their ordinary daily life, which sometimes doesn't leave them very much time, ~~when a lot of~~ and when there are pressures of a variety of different kinds that keep them busy and their nose to the grindstone, they have to eke out a living, or they happen to live already in poverty or in affluence, or in superficiality, or in a little deeper wish to find out what work--what the world might mean for them, or the reason for being born on Earth.

So it includes then, and this we talked about on that San Francisco meeting, about the different approaches of people to life itself, and to try to find out of life as one has to live it and out of the different experiences of oneself, a certain difference in aspect, or maybe in directions. And as you know well enough, we have talked about intellectual approaches, of different

kinds of philosophies, or perhaps even scientific studies. As I say it, more or less intellectual, because it has to do with definitions in words or in concepts, or in ideas, concrete or abstract - whatever it may be, in ev-- any event to try to get clarity in what one thinks; and based on that kind of a clarity to develop gradually an attitude of one's life, and ~~then~~ if possible a direction in which one then wishes to go, sometimes to one's great satisfaction. Against that, you might say, the emotional approach, which is primarily artistic in feeling, expressed in some kind of a form, and sometimes of course we call it religious, which is of a deeper kind of a quality if it can go deep enough and is not harmed by a doctrine or certain rules of the church.

Whatever it may be that a person when he starts to accept his life more or less, when he grows into manhood and he discovers that his child's years are over and he has to do something, that he comes to a conclusion that there is something necessary for him to be done or that he takes on a responsibility for his life and it takes it away from what his father or mother have given him and which to some extent was supplied by nature and by general conditions and an environment in which he happened to live and be brought up, whatever he may have studied or not studied or whatever he has done. There is a certain time, at the age maybe of 18 or 20, that he comes to a realization that he exists and that something ought to be done with it, with his life. Now it depends a great deal on in the beginning of what his experience may be. When it has been easy, he will not think too deeply about it; that is, he will consider that what he has received as if it is almost coming to him, that is his property which to which he is entitled. And

to some extent he is really, because he is entitled in the first periods of his years, when he starts to live, to take as much as he can, but gradually there is something else that will develop in a person who keeps on taking. If there is anything that we call a certain depth within himself, this particular depth will form a kind of a conscience in him by which he starts to question of everything that is given, or that he has taken, or that is still ready to be taken, that he is entitled to it or not. And if he is taking it, ~~and~~ that then together with that he will have the feeling that something ought to be done in the utilization of that. He finds himself with ability, with talents, with certain kind of thoughts, thoughts that cannot always be answered but which may lead to a questioning attitude on his part that he wants to really find out. And it depends on his upbringing, perhaps his type, perhaps the way his father and mother have told him, or the different friends, or whatever accidentally may have happened to him. If he selects any one of the three different directions which are mentioned, either scientific or philosophical, or perhaps artistic .

I leave religion out, because many times it is not considered a direction. It is considered something that one ought to have in order to fulfill the requirements of a certain kind of inner life. But how often it is told to one to behave in a certain way in accordance with certain principles which have been laid down in the past by those who so-called knew it, or the regulations of any kind of a church. And I don't mean by that what we know about Western religions, but also Eastern, everywhere where there is a religious attitude of the admittance for oneself that there may be higher forms of being which are also in existence and represent all of life, which then

in considering it, one becomes perhaps wishing to be united with them or at least to recognize them, or you might even say, to be on their good side if they are higher and that they will not cause any harm to a person who is alive now. And that in protecting his own life, he fulfills then the purpose of living in accordance with certain rules which are acceptable so that when he dies and his life might continue, that then he places himself in the best kind of a light so that he becomes acceptable to that what may be called the hereafter or some form of spiritual existence.

To what extent that he believes in that and to what extent his other interests may allow him to consider such questions of a deeper kind of value to himself, or that he completely wants to lose himself in any kind of a scientific or philosophical direction or feels that in art there is really the one and only expression for himself - all of that I am not talking about really. There is a distinction for a man gradually becoming noticeable even to himself that there is a possibility of something else existing which he has called his conscience dictated from--by the rules of the game, or that he has to develop something that is not as yet sharp enough or clear enough, or sometimes he calls a spiritual quality with which he is not very much familiar but which every once in a while comes out, sometimes in the possibility of a creation of something or that perhaps he sighs in front of it and does not know what to do about it.

Whichever way it goes now with a man, I'm not talking also about all conditions of ordinary life on Earth. I'm not considering that what has grown up as a culture, because it has very little to do with a man as he is.

Many times he is not even instrumental in the formation of a culture. He just happens to be, and he happens to take and he must take what other people have told him, or a group of people, whatever it may be as politics or a special kind of sociological environment , or whatever are the currents of a culture or the level or the aims of a culture, or the alleviation of difficulties in poverty and sickness, or whatever the causes may have been of industrial development, and whatever is considered at the present time in a superficial way really the value of money, mammon, or devotion to that or the wish to be selfish, or to just cut out one's own world in order to be able to live without doing too much damage to someone else. And whatever may be that the conscience will allow him to do, I'm really not considering that, because for me that becomes quite a bit of child's play because it is usually a continuation of earlier impressions and then one follows that particular line, many times without any thought, then only when it comes to give -- to give certain things in a charitable effort, or to alleviate the difficulties of poverty of someone else that one is called upon to help. Or when you want to live together in a suburban community or in any kind of a group of people, that you take on the color of those people who are there and they can, sometimes will, take initiative.

The question for oneself is much more important. It is of course not important when one considers the conditions of ordinary life. And it may affect a person in such a way that it takes up practically all of his time. If we talk about the question of sleep, as let's say requiring 8 hours , our ordinary life requires 16. We hope that it is that way, in which we say 8 hours of the 16 should be devoted to maintain one's life on earth by earning

enough money to be able to live, and the other 8 hours would be for free-play or devotion to any kind of a desire that you might have, or whatever it is that you are interested in, it is to a certain extent freedom. Of course it doesn't hold true because many times the divisions are not based on three times eight; they are based on a variety of different ways of how to spend one's time and energy, what you can allow also at different ages, what you will do or not, and very seldom that you will come to a more or less equal division.

But, if one assumes now why is this, what we call waking-sleeping state, given 16 hours and only eight to sleep, phyiscal sleep? If that is the case and it happens to be more or less that case, what does one do with the total of 16 hours? It's unfortunate that many times in our economical conditions we have to spend more than 8 hours to make a living, and particularly when there is inflation and you have to have money and there are obligations you have to take care of them. So it is too bad, you might say, and the conditions of life even here are not so easy, but if you compare them to India and Pakistan at the present, it is really we are much better off. And the hundreds and thousands of people that get killed without any particular kind of a reason. But don't let's dwell on that now. They exist - I'm not saying we should not think about them, they have to be thought about - but I'd like to talk about what are we going to do with the third 8 hours.

Devotion to what? A certain ambition? A hobby, or just leisure, sitting and reading, talking, television, discussions among us - What will you

talk about? Not all the time about your work, ordinary work, something that really becomes of interest. What is of interest? Supposing a man is scientific or philosophical, or he is an artist. He will talk with his friends about that; but he must become a little bit knowing, knowingly, talking. Otherwise it is superficial again.

Is it necessary not to be superficial all the time? Is that a requirement of mankind? I would say that man in general will remain at least 80% quite superficial, and comparing it again to that what is the total body of mankind, there are very few who really indicate the direction of which--in which mankind is going and that all of the rest is supporting cell. For them it's lovely if they can make a living and also if they can have ambitions and if they can pursue a certain aim that they may have.

I talk now about certain ideas that exist in the world which are worthwhile. Many things that have come down to us during the ages in history which are worthwhile to spend your time on, which really can engage you. I said science, the depth of science, the philosophy of science even, the reason why science wants to uncover, why it gradually wants to build up more insight into whatever the earth may be, or our solar system, or the totality of the universe, or atomic structure, or whatever there is available by means of microscope or telescope, whatever it is that a man starts to think about, not necessarily to apply to derive commercial benefit but for science's sake, the insight, the love for that, the wish to actually excell in one's logic to be able to put two and two together and make sense

and to have a joy of words.

What is it with art? Feeling. Into what? A form of life. What kind of life, for what reason? Again I leave out (museums), or people who have exhibitions. I mean a person who honestly wishes to give art his as to the world, also to the hereafter world, that is that what comes after he dies, as a heritage. Or that what he wants to do in his own life to produce even sometimes without considering what the effect might be on someone else or we are never satisfied. Or to have art take on the form of an intellectual endeavor and become cold, and just lines and nothing else but a couple of colors put together, simply because they have reached the vibrations which seem to belong, but no particular warmth in that kind of an attempt and whatever it may be, it is very beautiful. It is a lovely thing to be a good philosopher, it is marvelous to sit and think, it is marvelous also to feel and to embellish many things and to make them more beautiful. And even for oneself to grow up as a project of art, of being in the personage or the personality that one represents, a good wonderful kind-hearted man, helpful, building his wish on actually altruistic motivations and giving as much as he can. Is that how he wishes to spend his eight hours which are free for him?

You see, there are many things of that kind in life, and I don't want to deprecate them. I think they are quite lovely and beautiful, but what are they for in the end? What is it that man will derive from them; than only the satisfaction, if that is possible, during his lifetime. Will it build anything in a person than only a hope that he will reach heaven or that he will die as a goodman, or perhaps even hoping that life will give

him through suffering enough understanding to become more mature, and maybe even to deepen himself. And then we come a little bit in conflict because what is then an aim for a man limited to this earthly-earthly life, or limited to that what he hopes for that he can maintain himself after his physical death, or that for some reason or other he has been chosen to give something to the world for which then in return he will be recompensed and receive from above something like a good mark so that he can climb up the ladder and gradually reath another sphere. There is no particular assurance for that, but there can be hope in a man, and that can be really his aim in this life, hoping not only for the best but knowing that if he spends his best the way he can, that he then is entitled to be recognized.

It's interesting to think about that, because how much assurance can I have in the first place that how to spend my time is the best, and what do I know about the rest--best way of spending energy in general. And what guarantee will there be when I do die that I wiil continue to exist with that what I have tried to accomplish? When my accomplishments are always of this Earth and noticeable only in that what takes place on this Earth in the form of helping other people or creating conditions for them, or introducing objects of art, or in leaving behind me scientific theories? What takes place in man himself? Is he to be considered just an instrument with a mind and a feeling producing such things for the benefit of mankind as a whole, or is there for himself a possibility that during such a process something else can take place which he would call for himself a real creation? That is, something that belongs to him and can continue

to remain of him and with which he himself could continue

to live after his body dies. Because that would be the greatest satisfaction for a man, that when he works his head off and tries to do everything he can that in the meantime something could take place which is considered a building within himself of something then that could resist the temptations of destruction of this Earth and afterwards, remaining in existence, could form a dwelling place, for that would have a spiritual value for something that is of a higher kind of a quality than what he is now as represented by the flesh of his body.

The question is an interesting one, because if there is interest in that direction, then I want to have assurance that it is possible. The tremendous difference there is between all kind of philosophies and theories and artistic accomplishments, when one actually becomes one of those who want to live that way, the assurance for a man that then he is making at the same time something for himself, it would be the most satisfactory attitude if he could know it. But if he doesn't know it, the accent of his production will go into that what always will perish as long as it belongs to this earth. And his aim, when he thinks about that and feels deeply, is that he wants to have experiencings now which have a certain character not of this earth; and there is the dilema: How can a man reach it? Because he can study and he can devote much of his time to his study and really enjoy the logicality of thoughts and the building up of concepts and for himself he can be very, very happy. But what happens to his brain when he dies? It is beautiful for a man to have lovely feelings, an emotional quality in admiring nature, and living in awe when one goes to the Grand Canyon, or whatever you see of the stars at night, or whatever it is that

you could imagine of the universal quality of all the different constellations or whatever even you might imagine as God, sitting somewhere, or not--or totally understandable for oneself only in the sense of not knowing how to define it. But even that, what assurance is there for a man that he will continue to live?

You see I'm faced with a great dilema when I say that Life is eternal, because I cannot believe otherwise. Then it is a question if I have Life, how can I become eternal? And I don't eternalize myself in the next generation of my own children. I give them another chance to be as a human being in the same kind of a boat ~~that~~ as I am. My desire is to be able to say this remains ~~mine~~ MINE until it is possible to fuse it together with all Life. Then I'm willing to lose it for the sake of that kind of unity. And of course one thinks about that, you might say, deeper: What is the end of my feeling when I cannot express it further? Because there is an end also to my mind when it keeps on thinking, and it becomes many times confused because it is not possible as it were to take it out of myself, put it in front, and then embellish it more and put it back. It stays in my mind and I have to use my thinking apparatus and all kind of mental processes and I may not be satisfied by the way my mind is, and I say I'll take a couple of drugs in order to enlighten them a little or to have expreiences of a different kind and being high. But what is it for me that I know afterwards when I cannot live on drugs all the time because I know I would die immediately? What is it I have to do because there is something quite

different that now either must enter or it will leave me completely at a loss.

I wish you would understand that. That in any kind of a direction of wishing to study or to make expressions of art or even to devote yourself in certain religions and follow certain rules, that there is an end to your thought and an end to your feeling. Same way as there is an end to your life on Earth. And that is the reason that there is an end to your life on Earth, because there is an end to the Earth itself in your existence on this Earth. If one understands this very well, one must realize that either I will be able to do something during this lifetime or I will simply die and then you may as well forget me. But my aim is, if I wish to understand eternity of Life, is to become eternal myself through my life and the understanding of my life. You see, in that way there is an accent placed on the depth of my wish in an emotional or intellectual sense, that I do not wish to stop my development. And this is tremendous advantage, you might say, when one comes to that kind of conclusion that I want to find a means and a way by which I can continue to study, continue to feel, continue to have experiences, and continue to verify the eternity of my life.

It's for that reason that Gurdjieff is different from many other people. Again I say esoteric knowledge is available sometimes as a secret, sometimes as that what has already been published and cannot be really understood, but it is there, sometimes given in the form of other kind of books of esoteric astrology or whatever there is of that kind of esotericism, whatever it is that I wish by means of clairvoyance or extra-sensory

perceptions - all such things are of course available to me as a man living on Earth in my studies. But what is there that tells me what I can do to continue to study, because I will have an end to my studies and becomes, if I know what it means to study, it becomes confusing. And only when I can, to some extent even, apply that what I know, then there is a chance that my mind becomes empty again and then it can be filled again, maybe with new facts. But it is not the affairs of ordinary life, and that you must be convinced about, because if you are not convinced about that, one thing, you will keep on trying to find and research in all kind of directions and it is unfortunate that they will lead in the end to nothing than only to your death. And in the process you will have a very sl-- slim chance to develop a maturity, which because of that maturity in becoming free from this world, you will have a chance to have something that can be used for the continuation of your life.

It is not easy to make a soul. We can have ectoplasm and a few such ideas about spiritualists, spirititism --spiritual development. We can have concepts of lightness, of less density, we talk about it several times. We will have concepts of meditation and thoughts, but it does not help me to get free from that, if death means as a symbol, the indication of what is really meant by freedom.

Many times this question of depth is misunderstood. Many times the changings of experiencings in order to have conditions of this life for me that I can learn by such conditions, particularly when they are not ritual and when I try to put myself in such circumstances which are quite unusual for me, that it would almost follow automatically that I will

understand infinity. You see, certain tasks sometimes are given to certain people, also Gurdjieffiean's, under this kind of an idea that if you just do certain things a little differently or put yourself in a situation which you dislike or that you will require an adaptation or the development of a certain form of cleverness, that automatically because of that you will become conscious is absolutely not true. Because what is forgotten? The freedom, which is indicated by death, which should be indicated by a method when one wants to follow such a method in order to reach freedom.

What is indicated by life, after the Earthly life is finished? Something that is not subjective, because if the subjectivity extended to the planets, we could annex the planets to the Earth. We make a difference between an Earth where we cannot get away from, than only by means of death. Because we don't get away from the Earth by flying over it; we always come down. We cannot live on, not even on the Moon, let alone on Venus or the other planets. We have to be as human beings sustained by air which is available here, and that is how we go, but we must come back within a certain length of time. And even then we cannot come back too soon, because then we are not adapted anymore to living on Earth. We are limited to this Earth, and that is really the trouble. We have to find out how to adapt oneself to a condition of life hereafter, whatever is meant, but it has to be the characteristic -- it has to have that characteristic, I call it of course, objectivity, of that kind of freedom which is indicated by dying. And then I have to die to myself thousand times a day. And I do not get that by constantly remaining identified with what I am doing.

Supposing my task is to go out into the world for one day without a cent in my pocket and to get a job and to talk myself into it, and at the end of the day bring home a couple of dollars, indicating by that that I've done and fulfilled my task and I've been done--I have been doing very lovely because I fulfilled it. I brought back a couple of dollars and I took care of a couple of pets for a little while and I mowed a lawn for a neighbor or for somebody, and so-'n-so gave me an extra dollar because I asked him for it or begged or whichever way it is; but what has become of my independence of this life, what has become of my impartiality? What has even become of anything that we call with the concept of simultaneity? What is it that I am free from? All I have done is to adapt myself a little bit bettter, to become a little bit more flexible, clever I call it, to be either to continue without having a cent in my pocket and in the end of the day having a few dollars. What have I gained? A little bit more knowledge of how to live on this Earth, that's all.

The idea of Work is to be reminded of an aim of freedom, of an aim of the wish to continue one's life away from this Earth when that freedom is presented, and to utilize the time on this Earth for that purpose and a preparation, as it were, for death which comes to all of us. Why do I call it freedom? It is to enable myself, while I am on Earth, to become free from this Earth. The assumption can be that I will live on a different kind of a plane with my life as I now know it in this form, possibly in another form in other kind of conditions which I try to describe, but one characteristic is that it will be more free than what I am now.

kind of a means, an attempt to bring about a condition in which there is that kind of a freedom as represented, and I call it now, impartiality, by impartiality and by a freedom from time, because those are the things that I will have to give up when I leave this Earth. I will have to give up even my thought processes as I know them now. I also will have to give up my feelings and my emotions, even if they are beautiful, and even if they are altruistic. I have to build something of my own to be used for me. And that sounds very selfish. But you see, I do not take anything away when I pursue that aim. The totality of that what is Life all around me and of which I would like to have the quintessence of that Life being joined with my own essential essentiality is not taking away anything from anyone, because no one can take it away from me; how can I take it away from someone else? I want to live, and I am entitled to that. I'll explain that more. Yes, Ross. (turning of cassette?)

There is a totality of all life existing in the universe. The Earth is just a small part. Of course, it's a logical assumption, but it's the only satisfying one because if Life exists and by definition I've said it is eternity, I do not know what that concept really means. I can say also endless, without end, world within world, ad infinitum, heaven and Earth combined, positive and negative infinity, becoming absolute. Whichever way I now try to approach by means of words a certain definition of never-ending or thinking of God the Father and the Son and the Holy Ghost as a trinity, being one in my poor concept of what is unity, and seeing then that unity can have no bounds because if it is omnipresent, it must be everywhere and always, aside from the fact of its force as power, aside

from its knowledge as science - that is omniscience. That what counts for me is the existence of its omnipresence; and on that basis I say the total Universe is populated by life here and there in forms, appearing as perhaps beings-on Earth we call them human - but in any event existing as life. And then when a human being understands this concept of eternal Life existing everywhere, that when he wishes to establish a contact with that, the requirement is an openness to let such currents or flows of Life flow into him and affect him. He wishes to establish a relationship with that kind of eternity by becoming eternal himself. When he starts to think about that, I know he must be in awe because he doesn't understand it and he does not understand at all that he in his little bit of limitedness of just a little speck of dust somewhere on the Earth, that he in his crazy mind has even a concept of the possibility of such a thing existing and wishing to talk about it, to think, and then to do something with it - not in meditation, but in the actual application of that what is already tinted with objectivity or freedom. When one says a man must learn to accept himself for what he is, it means he cannot think about himself or criticize that what he is, or like or dislike that what he is. The complete acceptance of oneself as one is means a freedom from thought and a freedom from feeling. Think about that very well what is really meant by a total acceptance, not that it is possible right away, but it is the aim.

Where is now any kind of philosophy or religion or even science, that will give a man this kind of a concept for his freedom. Because all of it

requires a certain law or rules to be followed. That is the dogma. In your own life you try to make it a doctrine in the form of a conduct for yourself, and if you don't like it you stop thinking about it or you substitute something that you feel is just equal to that what may have been a religious, original thought or a feeling or a kind of a concept by which mankind could live, but at the present time they cannot do it anymore.

What one really wants is to know what to do about that what one is,after you have accepted yourself. And the strange answer is don't do anything. The whole point is that what you have to do is to accept yourself. No more, because that is exactly what you never do, and because you never do it that what you do is subjective; that what you never do is Objective. There is the difference. You study your religions from beginning to end, you read until your eyes give out, you sit and think and prepare as much as you like - Yoga, or all the different prescriptions as given - and see if it gives you freedom. Add at most, and it is already a great deal, if there is something that indicates

what to do, is it clear what you must do? Is it just a little bit of a feeling that you say, I am a holy man, you do as I have done and you will become holy. Where is a prescription, where is that what I can follow, like a scientific development is written out in the form of a research report, step by step, so that Objective knowledge in science can be acquired by every scientist. That we call Objective when it is possible for everybody to understand the rules of the game. That doesn't mean that he has to play it, or can play it, but it is open for him. Esoteric knowledge is not that kind of a secret, the Bible is not secretive - you don't know how to read it. Gurdjieff is not secretive, neither is ALL AND EVERYTHING, but you don't want to spend the time to find out and many times you're shoved in the wrong direction because it is not interpreted correctly; and the satisfaction of just being able to say I've read it once or two or three times and not being present at all to such reading, but just reading it with your head, every once in a while admiring the long sentences or getting angry because of it.

The tremendous amount of this kind of so-called Objective know-

ledge is already put in a form which is not acceptable anymore for anyone who wants to use it because the form, like a bottle, you try to pour it out and nothing comes out. Why does Gurdjieff calls it "pouring from the empty into the void"? Simply because it is not understood what is meant by freedom in the sense of accepting oneself for what one is and now there is the solution and you don't do it enough because you don't know how, and it is so long and you still believe, time and time again, that by just describing a little bit of your ordinary experience in ordinary life that it almost will lead to that kind of a condition of Objectivity automatically, and it will not. Mother Nature prevents you, the Earth prevents you, the law of gravity prevents you, all of your habits prevent you, all your self-love will prevent you, everything is in the way and is an obstacle. That is why it is so difficult. You cannot have your mind and in the midst of it already overnight a little 'I' that starts to function as a full mature entity. It will take time, time, time, eaten in the sense of wishing to convert it into an understanding of Objectivity. That is where your time should

go, not to waste too much. Spend the time on sleep - fine; spend the time on your economic conditions. Also good. But now the time when you really want to devote to the development of yourself, in that kind of a freedom, try to separate a little bit of the eight hours and take off, let's say one hour of eight.

If you wish to continue with your ordinary ambitions and the things that interest you, it's all good for the good if you can use it. But you cannot use it and I'm sorry to say that. All your goddamn scientific knowledge will not help you and it's going to be in your way because what is needed for Work is such simplicity that even a child could do it, but you don't want to become like a child. You want to already become a grown-up man right overnight, if you can, or to pretend, or to have little groups together in which you talk about all kind of nonsense, whatever you want to call it, you know encounter groups. What will it give you? If you read or hear Krishnamurti, has he told you what to do? What to do tomorrow morning, what to do now? What can you extract - and I use him because he is a beautiful man, there's no doubt -

but can he tell you honestly, what is it that you have to do when you are in your household, when you have a little quarrel, what is it you have to do with your children to educate them; what is it that you have to do with your ordinary practices in trade, in cheating, what is it you have to do when you find yourself hypocritical or lying and you know damn well you do, or to try to get away with do-- not doing anything because you are lazy.

What is it - can you chastise yourself and become flagellante in this life and maintain a living and still belong to this world and fulfill whatever task has been laid on you - and particularly if in that kind of a life you have to know how to establish a parallelism between two ways: how to continue with your outer world and how to devote enough energy, and giving it enough, so that it can be maintained and, at the same time, increase your desire and spend more energy on the development of your inner life. But inner life in the right direction. Don't waste your time by keeping on reading books, too many and too often misleading and confusing. Read Ouspensky if you like; what is in Ouspensky that you can do?

Now I say when you drink a cup of coffe, when you get up out of bed - we've talked about it hundreds of times, what you can do. Where can you get it - out of a little book like de Hartman - he describes his relation to Gurdjieff - that's all you can get, you can get an admiration of Gurdjieff. Do you know it out of ALL AND EVERYTHING? Do you read it well enough? Can you extract from ALL AND EVERYTHING what has to do with Work? Have you tried? Instead of taking it as a story, allegorical maybe, or quite definitely with application. Have you read when -- you say 'an impartial criticism of the life of man'. Impartial - it's almost the first word that Gurdjieff has used on the title page when he wants to explain the tales of Beelzebub to his grandson. Why, grandson? Have you ever thought, pondered about such things like the beginning is warning(?). Have you thought about that warning when you have read it? Do you understand Karapet? Do you understand what he talks about , at least to a little extent, to something that perhaps has a meaning and that you could use in an application or gives you a certain verification or maybe assurance that you could Work, that you can understand an 'I', the meaning, what it could give you, what it could--how it could

be produced, manufactured, how it could be entertained as a concept in your thoughts first,and how it could become reality, how it then could help you as a guide giving you light. Why don't you read that way in the eight hours which are allotted for your freedom to be used by you the best way you can?

Keep on reading if you like; it's going to be in your way very much as long as you want to believe in it. You must go that way. Don't make attempts for Work unless you understand what is involved in it, not just a little curiosity - it is sometimes very hard, but it is also, as long as you live on this Earth and longer and it will never stop. If you're looking for Endlessness, you look at Gurdjieff and the ideas of Objectivity, that kind of esoteric knowledge which will set you free, which will enable for you to make and create a Soul, for your benefit which will entitle you to a kind of a knowledge of a different kind which is not available on this Earth and which enables you then to go across the threshhold into a form of maybe self-consciousness or even cosmic, but what does one know about the cosmic - also lovely books written about it by people who have a little bit of something, but they don't really know because they don't tell you how to get there.

You know when a mystic is in mystical trance and has a relationship, how difficult it is for him to tell you how to do the same thing. You read Blake, you read all the mystics you like, I don't care who they are. Father Eckhardt? Where is it that I can put my finger on and say this I do, this is within my means?

For this I don't have to study too much, for this I don't have to use high fallutin words, for this I don't have to pretend that I already know, and have a brain which is fantastic. I can be simple man. I just have a body which is my instrument, I just have a little bit of a laboratory and I want to be just a little bit of an ambitious chemist, trying to be able to put two and two together, and make a new product because that's what chemistry is about: to make something that doesn't exist as yet and which I can call my own projection of something that then in a real sense of the word belongs to me because I've made it.

I can say - with what? With the simplicity of God's help, with that what is grace for me, given to me under certain conditions for me to utilize it, to be grateful because of that kind of an opportunity that then maybe sometimes all of a sudden it occurs to me that I'm not alone, that something else does exist which tells me and compels me,

and to which then I become devoted because there seems to be then, to some extent, even a fragrance of the possibility of something existing unusual and quite out-of-this-world to which I then wish to go and I will sacrifice whatever is necessary because I know that what I want to find I can verify.

There is given a recipe, a prescription from the Holy Writ, that what is scripture for me as a prescription, that what is told to me what to do: we say observe, we say become impartial, we say a little 'I' functioning to be Objective to me, my manifestations, to understand what is this--is this personality as it walks on the Earth in simple language, in simple conditions, in simple concepts, in simple application - all of that is included in simplicity. I say again I don't need any kind of a wealth of material. I'm just a simple kind of a person with nothing else but a desk and a flask and a test-tube and I pour and not something empty; I pour something substantial from one flask into the other. I pour something from that what is my personality into that * what is pure, of that what is pure intellect, pure feeling or emotion., pure ability of force of existence. This is my chemistry, this becomes

* what I want to create as an individuality, and I pour into that that

cosmic because on that kind of simplicity the totality of the universe rests and the more I go into the cosmic direction, the simpler the numerology becomes, finally ending up in the law of Triamonia, as the law of Three - tri-unity - just before the totality of that what is real, the cosmos as a whole, has become One in its unity, all-pervading everything existing and becoming Omnipotent.

Try to see these things that one grows into this kind of a chemistry with oneself as an able-wishing person to be honest, to find out what is the truth about an experiment, to know, to wish to know the truth about myself as I am, accepting that what I am, not in accordance with pre= conceived notions about myself or any kind of a thought of cleverness or talking about my ability of being so flexible that I lived for one day on nothing at all. All such stupid nonsense one doesn't even talk about because they have no meaning whatsoever. When we talk about ability of self-observation and understanding, and that what belongs to that as impartiality, simultaneity, as a note DO, and we talk about participation in my daily life, and we talk about experimentation. What is presupposed is that I keep my so-called Objectivity, or the attempts that I make already so that the experimentation is carried on by that what is in

freedom myself directed by my 'I'. But I don't go in that direction of that kind of experimentation, when I do something unusual. I can stand on my head and try to perform on Broadway. It would be very unusual. I can become a kleptomaniac and steal out of a 5 and 10c store and be put in prison - very unusual. I can walk, take all my clothes off and then be put into custody by the police. Also very unusual. I can behave like a nincompoop in a society of so-called friends who have a cocktail party and they will shun me and get the gendarme and put me out of the door. I can do almost any kind of a thing of that kind - what good will it do me? Where will it buy me any bread in heaven when I want to have cake in this Earthly life?

Try to understand Work. What I try to tell, and here it is the end of this year with these kind of a meetings and we have a new year ahead of us I hope in which there is a little rest, in which you can come to yourself and re-define the purpose of Work and a description of what your experience should be and don't dwell too much on your daily life. It has very little value from the standpoint of Objectivity. You're just a slug, you know, and all slugs are alike: they're all sluggish, they're all very procrastinating, they're all very lazy when

* It is very difficult to get out of that state of lethargy.

it comes to Work on oneself. * It is very difficult to understand the necessity to get out of it, because if you continue you fall more asleep, you drown in all kind of words by continued to read in all the literature that is published, good or bad - all of it is of not much value, until you know. If once you know what you are looking for, then you can judge any kind of a ** philosophy from that standpoint. But you see, as I said in San Francisco, one is then above the point of the cross. One is not attached to it anymore. The three or four different directions have culminated into a point of unity. From then there is a possibility of growing wings and to rise above such points and to see these four directions as leading to truth, but truth then becomes manifest in ascension to heaven.

Try to understand more of such things for next year. Because why do we have activities? To give you the chance for experimenting in daily life in different ways and to use your cleverness, your adaptability, your flexibility to have to have dealings with other people in Warwick or wherever it may be; to be able to earn a little money, to be able to sell to have--to be able to maintain yourself, to become self-sustaining; to be able to utilize what is, you might say, being

** book, any kind of production of art, any kind of a religion, any kind of

taught by Gurdjieff and ALL AND EVERYTHING; to be reminded so that you don't become too ~~self~~ identified with your activity. You will sometimes when it is difficult and you suffer and things do not always go the way you would like them to have gone, and then to shift as it were the accent into accepting even that. It is not easy to work with people, that they can accept you, that you can accept them but above all that you can accept yourself in accepting them. The difficulty is great in that way when the activities are there in the beginning, gradually ~~xxxx~~ maybe you become ~~(illegible) to use~~ used to that, maybe then they lose their value, maybe then you must intentionally make them give friction to you but how will you if you forget the Barn? How will you if you forget reading in ALL AND EVERYTHING and sit and think and ponder about that for ten minutes or so? How will you when there are so many moments during the day where there could be the possibility of an application in the sense we understand now Work, and we have talked about it from beginning to end so endlessly already, that any time you open the book, any time you can listen to any kind of a tape, there it is time and time again telling you: observe from a little standpoint of little 'I' in simplicity what you are, as a simple human form having life and moving and having a posture, making

gestures, having a voice, having a face that has an expression on it - all this from the standpoint of little 'I' looking at that and considering it a form of life to remind you totally that you are a child of God.

What is it for, if you don't want to Work? Why cram yourself filled with all kind of lovely things -temporary, very temporary - they won't last, they will die with you. Your beautfful brain dies with you, also your feeling and your heart, also the products you have made for posterity. Where is your own? What is it with which you come to the gate and St. Peter asks you: where are your talents? Into what have they gone? What have you produeed as additional ten to the ten that were given? Where is your inner life, he will ask you, representing the sublimation of the ten talents given to you for Earth to be used during the time on Earth for the development of that what could become the possibility of a life hereafter. Understanding yourself in the light of infinity, ar the ~~Law of~~ LORD God, letting God understand you in your intensive wish for striving, finally to realize what it is that brought you here, what it is that makes you accept this fate and accept the conditions and yourself - whatever it is, in whatever way, but accepting it for

the sake of the creation of an Objectivity which as truth will set you free - in the end, either physically or before you die in the form of Consciousness and Conscience and giving you a Will, then, to wish to be united also ultimately, but the word 'ultimate' has no meaning when it is placed next to endless.

The time is now, it will never be better, the time is not tomorrow, the time is not last year, and it is not next year - it is now in its' infinity of this year. Try to understand what is a universal truth of what could become your life's aim. That's what you should wish deep in your heart; that is what God in His wisdom would wish you to have and understand.

I wish you a good year next year, to stand on your feet, to do your activity, whatever way and whichever way you can and to remember yourself many, many times. So maybe so [redacted] can help us; so maybe so can Gurdjieff help us if we pray, without hero-worship, to what he has given, and I hope we can use it.

To Gurdjieff. So I wish you a good Christmas, a good year. I may not see too much of you, maybe a little bit. The Barn is open,

as you know; you regulate it, it's all for you in your hands. I will try to work a little bit during that time if I can and they'll start again on these Saturdays, not this coming week, not the week after but probably--probably the first visit--the first Saturday in the new year.

Goodnight everybody.

SUNDAY LUNCH

MR. NYLAND: I better start talking right away because there' not much left of the cassette. I talked too long last night I think.

Do you know that this is around the Barn's birthday, this particular period? I have a card in the file that says December the 16th - that was the first weekend we were here, and I hate to think of it how long ago it was. What can we show for--what is it for us that has that kind of solidity to write home about? I said a great deal last night about outer life. I criticized it. That does not mean that you will have a chance to devote so much time to the development of your inner life. But every once in a while the thought has to be there quite clearly of the necessity that you should spend the time if you can . This gives you a positive attitude: if I can do it I will. It's quite

different from saying: I cannot do it. Because the 'if' changes yourself. If you are sincere you will create conditions to eliminate the 'if'.

It's a strange thing to think about what is unreal and how to make reality. It's always done by means of facts which for us living on Earth you can touch, or you can come in contact with, including even abstract facts which sounds like a contradiction in terms, but they have already a reality when they are abstract because you think about it, then the realization of that and to make it concrete is many times based on the experience of the utilization of an 'as if' fact. And in using it, knowing that it is 'as if' and pretending it isn't, you become positive. It is minus times minus is plus.

This is the way one changes. This is the way the conditions of the consequences of the organ Kundabuffer will eliminate the organ itself. Because you're not living under the law of the organ, you're living under the law of that what has been caused by the organ, and the consequences are taken first as if gradually understanding the value and reflect on the reality of the organ itself, and knowing then totally what it really is as reality , the organ disappears.

But maybe it's a little bit too much theory. We're facing a new winter at the Barn. Today is alittle bit of an indication of how it might be. I hope all of you that you won't be too cold. I hope that when you need help that you will ask for it. I hope that really you will want to accomplish something with yourself. I hope that the Barn can help you in many ways and that the people who are here at the Barn, that you could consider them your friends. If you want to establish relationships, put it on the basis of as much value as you can give it so that the permanency can be as long as your life is on Earth.

I wish you a good year: as I said last night I will work a little bit on some of the things for FIREFLY, the publication. I would like to get that out of the way as far as the first hundred pages are concerned of the Second Part. We are working on it. The last part of that I would like to utilize for a description in a very simple way about very simple terms, and to establish, I wouldn't say once-and-for-all, but at least for the sake of clarity, a certain usage and a voeabulary of what is the meaning of the terms we do use so that it might be useful to refer to it ~~every~~ once in a while, and settle questions of arguments,

particularly among people who are new in the group and not only here, but over different--at different places in the country, that they could profit by it and refer to such a little bit of a grammar to become clear about the necessity of Work in the terminology we use for such Work. Maybe there will be a chance I can do something about it.

Have a good Sunday afternoon. Have a good year ahead of you, with Christmas and New Years. I said last night, I'm so glad you're here. I'm really very happy that the Barn exists. Let's try to keep it as ~~long~~ well as we can and let's keep it up, support it with all your efforts that you can give to it, and where the Barn is deserving of that, that you deserve to derive benefit from your attempts.

To next year.

END TAPE

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